

# Religious Intelligencer

"REHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 50.

NEW-HAVEN, MAY 8, 1830.

VOL. XIV.

## Missionary.

*From the London Missionary Register.*

### MALACCA.

*London Missionary Society.*

"The following letter from Miss Newell to a member of the Ladies Committee of the British and Foreign School Society, dated in February of last year, gives a lively view of labors among the heathen, and particularly of the difficulties in native education."

"The Roman Catholics here are beginning now to feel jealous of our schools, and forming their own. We have felt the effect in a slight degree; but I believe, as yet, they do not teach the children to read, but only to repeat the Mass Service: so when when we go to live in their neighborhood, which I expect we shall before you get this, the natives shall have another school, in which their children are taught to read; and we shall see which they like best. The priests tell them that no good Christian should read the Bible; while we endeavor to show the people the elevating and happy effects produced by the knowledge of the Book of God. I know who has the strongest side, as to success; but you do not know what the mind suffers while this conflict is going on. Pray, my dear friend, for our success. Oh the joy of seeing so many as there are learning to read the Word of Life; but, alas! the majority are yet held back.

"Could I find time to tell you the superstitious fears which these wretched people entertain of knowledge, you would see a few links of the heavy chain by which Satan holds captive the minds of men; could I tell you of the total indifference of the Chinese, you would see a few more: could I tell you of the luxurious sensual security of the Mahomedan, you would see a few more: the sottish nonsense of the Hindoo would show a few more: and the self-complacency of Protestant Christian-worldlings, devoted to folly, yet sure of heaven, would show a few more. I leave you to judge which are the strongest. Pray for us; this is all that we can trust to. If you were to set a few of your garden-worms to pull down the whole of London, it would be but a faint resemblance of the impotency of human means, however good and well directed. The work is so evidently the Lord's, that I am quite sure they do most, who PRAY most."

In another letter, a few days afterward she adds:

"I hope by the reading of the many copies of the scriptures which we have distributed, they (the Papists) are beginning to see a gleam of light. I need not tell you that this practice is forbidden by the priests; when they cannot take the scriptures from the people, they tell them they cannot be good Christians if they read them; and where they can take them, I hear, from undisputed authority, that they BURN them.

"A Native School is, I dare say, a very pretty picture to your imagination; but I assure you it is any thing but picturesque: yet no school in England has such attractions for me as a native school: you would see no pretty faces; but you would often see a countenance that promises, by cultivation, a fine and strong mind. Teachers of the poor in England are well rewarded, by the attention and progress of their scholars: here, you would require tenfold patience to contend with indolence, indifference, and stupidity. I am constantly obliged to remember, that, until lately, their attention has never been excited to learning; for female education is forbidden by most, if not all false religions; when, therefore, I look upon nearly ONE HUNDRED in the different schools now under instruction, I am astonished, and so would you be, if you knew the multitude of their wretched prejudices.

"The cases reached me safely: the contents are quite a treasure. I thank all the kind contributors. The books and ALL the school apparatus are invaluable. No such good and useful things are to be found in this part of the world. If you were to see the old second-hand school-books, for three of which I had to pay in Calcutta 15 rupees (£1. 10s.) you would think I was either mad, or that my necessities were extreme.

"I question whether children in this dark hemisphere will ever have the advantages which English children enjoy, unless the English language is promoted; which might very easily be done, and is doing to a vast extent, for all are ambitious to learn it."

*Van Diemen's Land.*—Who would have expected, a few years since, to have heard of a missionary Society existing 'this end of the earth?' Yet thus it is. The Van Diemen's Land Presbyterian Missionary Society has lately remitted fifty pounds to aid the funds of the London Society. At their last annual meeting, there was an extra subscription, amounting to £106, taken much after the manner of those in Manchester, England, the last two years.

One member said, Put me down for £10—another, put me down for £20, and so on, till the sum amounted to that named above. All this was over and above their ordinary subscription. The remittance of £50 is the third donation, which this remote Society has made to the London Missionary Society.—*Christian Mirror.*

*State of the Jews in Europe.*—In several parts of Germany the Jews dare not frequent the public places. In many of the towns they are subject to an extraordinary impost if they remain at night.—in others, they are driven beyond the walls in crowds, and only permitted to return during the day. At Frankfort, within these three years, the number of marriages among the Jews was limited to fifteen in a year, although more than a thousand Jewish families are there. At a certain German port, when a Jew pays his fee of entry, they present him with a note inscribed with the words "Jew" and "Pork;" they then efface with a stroke of a pen the latter word, and substitute, "the Jew has paid his tax." In Russia, the Emperor Nicholas has issued an extremely oppressive edict against them, which has caused the banishment of a great number, particularly their rabbi. The King of Wirtemberg has recently arrogated to himself the right of intervention in their civil and religious rites; and the Inquisitor-General at Rome has put in force the ancient bulls against the Hebrew nation. The statistical details on the increase of Jews in the Prussian states are of singular character. In the two years 1822-1824 that increase was to the extent of 4,700 souls. A thousand Jewish marriages produced 5,221 children, and as many Christian only 4,353. Among Christians the thirty-eighth individual died, but among the Jews only the fifty-eighth.—*Foreign Lit. Gazette.*

### Miscellaneous.

#### THE AGED FRIEND.

[Furnished for the Pastor's Journal by a Clergyman.]

Passing through the town of W. in the state of Vermont, in the spring of 1825, I overtook and entered into conversation with an aged man, whose address soon convinced me that he belonged to the society of Friends. On informing me that he would be eighty-three years old the present week, I remarked, "the Lord has lengthened out your life to an unusual age." "Yes," he replied, tears starting in his dim eyes, "when I think what God has done for me, words fail to express my gratitude. I have indeed arrived at a good old age. The friends of my youth and manhood lie in the grave. Two wives have fallen by my side, and nearly all my fourteen children are dead. I have been a soldier: at one period I was in an engagement fourteen days in succession.—But I am done with fighting. It is unchristian work. Young men have said, on hearing my age, 'Father P., you can live but a few days more; but long ago they were hid in the tomb, while I am spared.' I was forcibly struck with the feeling manner in which this was ut-

tered, but was unsatisfied whether his gratitude flowed from a heart in love with the character and requirements of God. I therefore inquired, "has your heart ever been changed from a love of sin to holiness?" "Yes," he replied, "I think so. O the mercy and grace of God. He bore with me long. I was seventy-two before I received that light." I inquired, "did you ever feel yourself a great sinner, and in perishing need of a Saviour?" He answered quickly, "Did you ever see hell flash in your face, and feel yourself lost? How can we repent, unless convinced that we have sinned? Does not the Spirit first kill, and then make alive? Forty years I carried a heavy burden. I was unwilling to submit to Jesus; but when I came to him, he gave me rest. He removed my burden of sin, and gave me the earnest of the Spirit; and oftentimes, O blessed be God, he gives me a cordial reviving to my soul. It is pure, sweet, peaceable, the best I ever tasted."

I could not but survey the aged Friend with warm affection. I had thought, perhaps I may be serviceable to this old traveller to the grave; but like "the prudent man, who foreseeth the evil and hideth himself," he had hid himself in the ark of safety, and made the warning voice unnecessary. To prolong the conversation, I asked him, "what think ye of Christ?" He replied, "Christ is my only hope. He is the hope of a ruined world. I have been a Deist. I have tried every way. Once I endeavored to be a Universalist, but I could not prove that the wicked shall not be turned into hell, where their worm dieth not, and their fire is not quenched. I am a great sinner, and think frequently with grief how long I sinned against God. But Jesus has died." Christ crucified, was to him the power of God and the wisdom of God.

He informed me that he had lately joined the society of Friends; that his ancestors were among the first settlers at Plymouth, and that he had been dedicated to God in his infancy. He was very temperate. "The Lord," he observed, "has made me a healthy drink. I prefer it to all others. I have seen such misery flow from ardent spirits, that to witness against them, I discard them entirely." Doubtless his temperance had contributed greatly to his advanced age and excellent health. He was a firm believer in the Bible, which he called his book, the best of books. He looked upon the grave as the termination of his trials and sorrows, and to be desired by one so old, whose heart was comforted by a hope of immortality. Observing that I beheld his trembling with pity, he said with a smile, "these hands will soon be quiet in the grave." He expressed much satisfaction with our interview. "I know not," said he, "but that thou art a counterfeiter; but I love thy discourse; I cannot but love where I perceive this light." His views respecting Christian exertion and sacrifice for the extension of Christ's kingdom, and the renovation of the world, were far from being what the spirit of the times demands; which may be owing to the peculiar mould into which his religious sentiments have been cast. When parting, he laid his withered arm on my shoulder, and said, "my son, the Lord has borne with



me long. Seventy-two years I lived without God and without hope; but bless the Lord, O my soul, *Jesus is now precious.*" Tear after tear stole down his cheeks, while a heavenly serenity beamed in his countenance. How different, I thought, are these expressions of penitence, faith, and vital piety, from what I have been accustomed to hear in the conversation of Quakers. I bade him farewell, and turning away, involuntarily exclaimed, Soon the Saviour will end your pilgrimage, and say, FRIEND, COME UP HIGHER.

### SERIOUS ERRORS.

A writer in the New-York Baptist Repository seriously urges the following inquiry in regard to the errors of the present day.

"Do we not frequently err by exhorting those who have not been regenerated, to repent and pray to God, without informing them that faith and repentance are the gifts of God, that without faith it is impossible to please him, and that the carnal mind is not simply an enemy against God, but that it is enmity itself against him, and must ever remain in that dreadful state, unless quickened and renewed by the Holy Spirit of God."

It occurs to me that a certain man who had very good credentials, obtained considerable success in a sermon which he closed by saying, "Repent, and be baptized every one of you in the name of Jesus Christ, and ye shall receive the Holy Ghost." We have good authority for believing that about three thousand souls were converted by this sort of preaching.

And another man, telling how he used to preach, said he "testified unto them that they should repent and turn to God, and do works meet for repentance."

And still farther back, a preacher ventured his credit as a religious teacher by declaring in the name of Jehovah, "As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel."

And he was certainly a sincere friend of sinners, who wept over them, and said "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Now I think that if we "err by exhorting those who have not been regenerated to repent and pray to God," we are led into the error by some very weighty examples. And I confess that even if I could not reconcile these things with my *philosophy*, it would be a tax upon my courage to say to these authorities, "Do not err, my beloved brethren."—*N. Y. Evangelist.*

### THE OBJECT OF ALL THESE SOCIETIES.

A certain Bishop writes from the south to his friends in New-York, as follows:

"Measures calculated to defeat our laudable design of spreading scriptural holiness over this land, are in various and frequently varied methods, to divert our attention from our own institutions to others of a similar nature—to enlist the influence of our preachers and people—to draw supplies from our people, and

thereby impoverish them, and eventually to obtain the superintendency of those very interesting institutions, so that our ministry and doctrines may have to give place to others."

### REMARKS.

Thus "the largest denomination" in the United States are taught by their bishops, to believe that the Bible Society, the Tract Society, and the Sunday School Union, are nothing but "measures calculated to defeat our laudable design of spreading scriptural holiness over this land;" and that the attempts which have been made, and the invitations which have been given them, to unite with their brethren in supplying the destitute with Bibles, and to circulate the pure gospel by means of religious tracts of a most catholic character, and to train up the rising generation of our country in the knowledge of the scriptures, are only "varied methods to divert our attention," and to "impoverish" our people, "and that our ministry and doctrines may give place to others." Truly, I must say, that either these Bible Society men must be persons of a prodigious foresight, to devise so complex and far reaching an attack, or this charge of sinister designs against the "great denomination" is wholly groundless, and the object of the societies is just what they profess it to be.

I will only remark, in conclusion, that I suppose the author of the above mentioned charge may sincerely believe it, and may as conscientiously think it his duty to publish it, as another man *verily thought he ought to do many things contrary to Jesus of Nazareth.—ib.*

### ERROR.

The Baptist Tract Magazine for March, p. 105, gives the following as the statistics of the presbyterian church: "1597 ministers, 2070 churches, 162,816 communicants—*increase in 1829, 16,508, including 12,171 infants!*" The editor says his statistics of denominations other than his own, were taken from the Quarterly Register. On turning to that publication, p. 175, I find "Actual increase in 1829, 16,508; baptisms in 1829, 3,982 adults, 12,171 infants." I have no idea that the editor intended to misrepresent the truth. He only understood the language of another denomination by the usages of his own, and thus concluded that the "increase" was the same with the "baptisms." The fact is, however, that no protestant pedo-baptist churches within my knowledge, ever reckon baptised infants among the numbers added to the church. Of course the 16,508 were adults admitted to communion. Adults who have not been baptised, receive that ordinance on joining the church. By subtracting the 3,982 baptised adults from the total 16,508, we shall have 12,626, who joined the church, having been baptised in infancy. It is not unworthy of notice, that about three fourths of the whole number of conversions among the presbyterians should have received the seal in this manner.—*ib.*

PEDO-BAPTIST.

*Slavery Question in Great Britain.*—The editors of the London Christian Observer, in their number for January, after asking why it is that

every attempt of Christians to benefit the slaves is frustrated, reply in the following decisive language: The answer is plain: We keep them in the chains of slavery; we refuse to let the oppressed go free; we exact their labors with stocks and imprisonment, and make them "reap down our fields" without paying them wages for their work: and God does not, will not, bless our labors among them. The first, the very first step is to send over, in the true spirit of the Gospel, an order that every slave shall be forthwith restored to his just and inalienable rights: be a free laborer, working for honest wages, and not under the impulse of terror; and then we may hope that the Gospel will be efficiently propagated among them.

### LOTTERY GAMBLING.

*From the Report of the Baltimore Conference of the Methodist Episcopal Church.*

The committee to whom was referred the communications to this Conference on the subject of lotteries, beg leave to report:—That they view lotteries as a most dangerous system of gambling and fraud, more deleterious in their effects than other games of hazard, as they heighten the expectations of the adventurer by the prospect of thousands in exchange for a few dollars, and thus seduce the thoughtless and unwary to plunge step after step into the vortex of sin. The substance of the adventurers being thus in numberless instances exhausted, their families are reduced to a state of the most hopeless affliction and misery. Your committee cannot view the facts disclosed in the communications referred to their consideration without alarm, and beg leave to submit the following resolution:—

*Resolved,* By the Baltimore Annual Conference, that as they view lotteries in the same light as other games of hazard and fraud, it shall be the duty of the members of this Conference by all prudent means every where to suppress the practice among our members, of purchasing or selling lottery tickets, or being otherwise concerned in the practices of those demoralizing engines of cupidity and corruption.

*From the Rochester Observer.*

### LOTTERIES.

Messrs. Editors.—In reading one of our village papers a few days since, my attention was drawn to an advertisement of a "Lottery Scheme," as it is called. After reciting the different brilliant prizes of 10 000 dollars, 5,000 dollars, &c. &c. it concluded with the following:

5051 Prizes, } Tickets.      Am't. Prizes.  
9139 Blanks, } 14,190 at \$5 each. \$56,700.

As the arithmetic of the Scheme-maker seems to have failed him here, and as I dislike to see an unfinished statement, I beg leave to complete it. Let me see:

14,190 Tickets at \$5 each, is 70,950  
Amount of Prizes,      -      56,700

Balance unaccounted for,      14,250

Fourteen thousand two hundred and fifty dollars profit! a little more than twenty-five per

cent. A pretty fair business, and quite as likely, I should think, to fill the pockets of the seller as the buyer. But stop—I have omitted one item of the account. There is a discount from the prizes of 15 per cent. I will state it again:

14,190 Tickets at \$5 each, is 70,950

Amount of prizes      56,700

Loss of 15 per cent.      8,505

————— 48,195

Balance - - - 22,755

Twenty-two thousand seven hundred and fifty-five dollars!! Forty-seven per cent. advance on cost!! I am no longer surprized at its being called a *scheme*.

I think a physiologist would find the organ of gullibility very fully developed in ticket buyers, for it is the most surprising part of it, that the tickets can be sold at all. If a man is determined to gamble, I should think he would be careful to have the chance as great in his favor as against him. If a man should throw dice for a wager and give his opponent three throws to his two, he would be just as wise as one who buys tickets—and if he should deposit an equal sum with his opponent, and cast lots for it, he would be forty-seven per cent wiser. But the chief evil growing out of owning lottery tickets, is not the loss of money paid for them, it is the ruinous habit of mind, and consequently of business, that it occasions.

The farmer, or mechanic, or merchant, who is in the habit of purchasing tickets, soon learns to look upon the plough, the work shop, or the desk, as slow and toilsome means of acquiring competence and wealth—the excitement occasioned by his expectation of becoming rich at once, unfits him for his ordinary occupation—he places reliance upon the prize which he hopes to draw, to meet his engagements and procure the means of a living, and if he is fully imbued with the lottery spirit, he will not change his course until his ability to continue in it is exhausted.

I know an instance of a man of talents and respectability who became addicted to this species of gambling. A friend who was his security for an important trust committed to him by government, found his affairs were becoming embarrassed, called upon him frequently and urged a settlement of his concerns, but in vain. One day, however, the officer called upon his bail, and told him that by the Friday of next week it would all be settled. Upon questioning him as to his ability to do it, he told his friend, (in confidence) that in a remarkable dream a Lottery Ticket of a particular number was pointed out to him as the one that would draw the high prize, that fortunately he had found that very ticket—that it was to be drawn the next week, and it of course would furnish him the means of redeeming his pledge! It is perhaps needless to say, that in the end the surety paid six or seven thousand dollars.

I know another instance of a man who purchased a lot of land on a credit, and by industry and hard labor put it in a fine state of cultivation—raised good crops, was frugal in his expenses, and apparently, was doing well in the world. But for some reason or other none of his surplus funds were appropriated towards



the payment of the debt due for his farm. The interest accumulated and was not paid, and the seller called at his house and insisted upon payment. The man finally told him that the whole account should be paid within a certain time. Before the creditor left the house, however, one of the children disclosed the source from which the expected funds were to come—it was from the Lottery. The farmer died soon after, leaving his family heirs to nothing but the spirit of lottery gambling.

The most obstinate case of this disease that I have ever known, was that of a man who resides not thirty miles from this place. Some time ago I knew him as a thriving, industrious mechanic, with good habits and a good trade. About eight years since he left this part of the country, and I saw nothing more of him until about two years since, when I met him, and he gave me a history of his life for the previous six years. When he left this country he went to Ohio for the purpose of collecting a note that belonged to his father's estate. He did not succeed in obtaining the money, but took horses, I believe, in payment. He exchanged the horses for a patent right for a threshing machine—went to Pittsburg to build his machine, and when it was completed, found it was not worth one copper. As he did not like to return without money to pay his brothers for their part of the note, he commenced working at his trade at Pittsburg—then went on board a steam boat as a ship carpenter—made two or three trips on the Mississippi—worked at New-Orleans, and in the adjacent country, and after having collected together three or four hundred dollars, took passage in a ship for New-York, on his way home. When he arrived in New-York he found wages in his department were high, and he concluded to add a little to his stock of money, before he left there. Soon after he commenced work, one of his fellow laborers drew a prize of 5000 dollars in a Lottery. This induced him to *try his fortune*, and he commenced buying tickets. He lived in New-York about two years—had good wages all the time—was not sick ten days while there—was economical and even parsimonious in all his expenditures—but paid out all the money he had previously saved, and all he earned while there, for Lottery Tickets. There was no lottery drawn but what he owned at least one ticket in it and generally a number, and he never drew a prize during the whole time of as large an amount as the ticket cost that drew it. He left the city with just money enough to get home, and is now a poor disheartened man.

L.

### TEMPERANCE.

#### A CONVERSATION BETWEEN A GROCER AND A KEEPER OF A GAMBLING HOUSE.

GROCER. I have long felt it my duty neighbor C. to expostulate with you upon the sin of your engaging in such soul-destroying business. It is generally understood that you keep a gambling house.

KEEPER G. H. I am really glad that you have broached the subject; for it has often been in my mind to tell you that your business makes

mine necessary. When men are half-crazy with the strong drink which you give them, if there be no gambling house near where they can sport and amuse themselves they will be making riots in the streets. And I have long remarked that almost all the frequenters of my house come warm from a grocery.

G. But how can you institute a comparison between my business and yours; there is nothing said in the bible against keeping a grocery.

K. Nor is there any thing said in the bible against keeping a gambling house.

G. But I don't drink any thing myself.

K. Neither do I take any part in the games of chance which are practised by my inmates.

G. But does not the bible condemn those who have any fellowship with the works of darkness—such as are constantly performed by your company.

K. Does not the bible too speak as loudly and as frequently against promoting drunkenness? "Woe unto him that giveth his neighbor drink and maketh him drunken," &c.

G. But does not your detestable business breed great disturbances, and even break up and greatly distress families?

K. And does not your business fill families with discord and ruin—alms-houses and hospitals with paupers and invalids—society with loathsome drunkards and profligates—our streets with blasphemy and beggary and strife and riot—church-yards with drunkard's graves, and the world of woe with wretched inmates?

G. Are not many of our most respectable men grocers? whereas no man can be in your business and yet be called respectable.

K. Is it public sentiment then that makes my conduct *sinful*, and yours innocent and reputable? where gambling houses are licensed by law, they are as respectable as licensed groceries. But I am fully convinced of the utter abomination of both; and to tell you the truth, last night after I had retired to bed, hearing a company of rakes coming in at a late hour from your grocery, to work off the excitement which was produced by your stimulating liquors, I resolved no longer to follow my business of keeping a gambling house, and if possible to persuade you to abandon yours, that we may no longer promote disorder, ruin, and death.—*N. Y. Evangelist.*

### A CAUSE FOR MOURNING.

The biographer of Napoleon, speaking of the loss sustained by England on the field of Waterloo, says: "Fifteen thousand men killed and wounded, threw half Britain into mourning. It required all the glory, and all the solid advantages of that day, to reconcile the mind to the high price at which it was purchased." But what mourning would fill *all* Britain, if every year should behold another Waterloo? But what does every year repeat in our peaceful land? Ours is a carnage not exhibited only once in a single field, but going on continually, in every town and hamlet. Every eye sees its woes, every ear catches its groans. The wounded are too numerous to count. Who is not wounded by the intemperance of this na-

tion? But of the dead, we count, year by year, more than four times the number that filled half Britain with mourning. Ah! could we behold the many thousands whom our destroyer annually delivers over unto death, collected together upon one field of slaughter, for one funeral, and one deep and wide burial-place; could we behold a full assemblage of all the parents, widows, children, friends, whose hearts have been torn by their death, surrounding that awful grave, and loading the winds with tales of woe, the whole land would cry out at the spectacle. It would require something more than "*all the glory*," and "*all the solid advantages*" of Intemperance, "*to reconcile the mind to the high price at which they were purchased.*" *Address to Young Men on Temperance.*

#### INTERESTING STATEMENT.

A year or two since a young merchant in this city in good business, respectably connected, and of popular qualities, connected himself in marriage with a young lady of accomplishments and merit. They lived happily, in a large circle of friends, esteemed and respected. At length an acquaintance of the husband, who had imported a small quantity of choice brandy, recommended him to take a single demi-john. Not being addicted to drinking spirituous liquors, he hesitated, and would have declined; but his friend was so urgent and persuasive, that at length he complied, and took the fatal purchase home. He could do no less than drink a little out of compliment to his friend, and because he had it in his house. The taste became agreeable; he regularly sipped; and this experiment became a fixed habit. In a very short time his appearance and habits were altered. An old acquaintance accosted him, and said, "What is the matter with you?" "Alas," said he, "I'm all gone inside; it will soon be over with me." In a month he died, a loathsome sot. The anecdote was related at a table where several young men were assembled, and the narrator remarked, "A year ago the deceased as little thought of acquiring such a habit, or of dying a drunkard, as either of you." Young men! take warning; let *total abstinence* be inscribed on the house where you dwell; "*touch not, taste not, handle not,*" for death lies in the demi-john, in the liquor case, and in the decanter.—*N. Y. Evangelist.*

#### TEMPERATE FARMERS.

Extracted from the second Annual Report of the Haverhill Temperance Society, dated Feb. 2, 1830, in which the facts are attested.

A farmer in Plaistow, who, though a temperate man, had always been in the habit of using spirit, and of furnishing it to his workmen, especially during the haying season, says, that last summer he constantly employed two laborers, and that he neither used any ardent spirit himself, nor gave it to them. During two days, however, he employed four additional laborers, in haying on the marsh, and to them he furnished two quarts of rum. In former years he usually provided two gallons for the same service. This farmer states that he has filled

two large barns with hay and grain, while entirely abstaining from the use of ardent spirit (with the exception just made) without any inconvenience; and is fully convinced of the utility of total abstinence. Until this trial of the principle, he had no confidence in it.

A farmer of the West Parish in Haverhill, who employs three workmen constantly, cultivates an extensive farm, and has filled two spacious barns with hay and grain, during the past season,—used no ardent spirit himself, and provided none for his laborers, in the course of the last year, excepting one gallon, which was drunk *exclusively by his extra laborers*, during eight days haying on the marsh. This farmer declares his full conviction that ardent spirits is worse than useless to laborers, under ordinary circumstances. He substituted beer, and molasses and water—and his workmen are equally satisfied with himself, of the utility of total abstinence from spirituous liquors.

#### TEMPERATE MECHANICS.

A shoemaker in this vicinity, who had been for a considerable time addicted to the free use of strong drink, informs us that for several years, he was so disordered as to be unable to work on his bench in warm weather—that since last March he has totally abstained from the use of distilled liquors. During the past summer, he has been constantly able to work at his trade with perfect convenience, and is now satisfied, that his complaint was caused by the use of *rum*, though until his late experiment, he did not suspect it.

A mechanic of this vicinity, together with his wife, and one or two others of his family, had become reduced by intemperance to the lowest stage of poverty and desolation; and two of them had been several times sent to the House of Correction, for drunkenness, rioting, and other vices. About two years since, this man and his family were taken into the employment of a farmer of Haverhill, on condition of their good behavior; and through the benevolent efforts of this gentleman, they were persuaded entirely to discontinue the drinking of ardent spirit—and they have totally abstained from its use for about a year past. The consequence is, that all the individuals alluded to, of that family, from habits of drunkenness and many of its most disgusting kindred vices—from a state of loathsomeness, distressing to contemplate,—have become entirely renovated in their conduct and appearance—temperate, moral, industrious, neat, and cleanly.

#### TEMPERANCE IN THE PRESBYTERY OF TROY.

The cause of temperance is rapidly gaining ground, and we rejoice to say that in many places, public opinion condemns the professor of religion who is seen to taste ardent spirits. It is ascertained from the churches which have reported that not less than thirty mercantile establishments have discontinued the sale of distilled liquors within the past year, and a still greater number are making arrangements to cease from this life and soul-destroying traffic.



## THE STATISTICS.

We observed two weeks ago that the statistics which we copied from another paper were incorrect. We now lay before our readers an estimate founded on facts, which are given in Seybert's Statistical Annals, Pitkin's Statistical View, and the Annual Reports of the Secretary of the Treasury.

Aggregate amount of Foreign Distilled Spirits consumed in the United States from 1790 to 1830—40 years,

201,824,791 galls.

Estimating the average cost of the above to the consumer at \$1.25 a gallon, which is below the truth, and it amounts to

\$252,280,983

Aggregate amount of Domestic Distilled Spirits consumed within the same period, estimated according to the rate of consumption ascertained in 1810 (41.2 gallons a year for each person) and not deducting the diminution produced by the Temperance Reformation,

1,183,102,342 galls.

Estimating the average cost of this to the consumer at 40 cents a gallon, it would amount to

\$475,240,936

Add the cost of Foreign Spirits, as above,

252,280,983

\$727,521,924

The value of houses and lands in the United States in the year 1793 was

\$619,977,247

Excess of the cost of ardent spirit to the people of the U. S. in 40 years above the value of their houses and lands in 1793,

\$107,544,677

Supposing the present population of the U. S. to be 13,000,000, the cost of ardent spirit consumed during the last forty years, as estimated above, would give about \$56 to each man, woman and child—black and white, bond and free. This would be for a town of 2,000 inhabitants, \$112,000, and for the state of Massachusetts more than \$30,000,000,—and all without taking into the account any thing but the mere cost of the liquor itself. How rich in all that adorns and elevates the human character might our state be made by the judicious expenditure of a sum like this!—But we leave our readers to their own comparisons and reflections.

*Jour. of Humanity.*

## Temperance Anecdote.

About four years since, two travellers, genteelly dressed, and well mounted, rode to the door of a tavern in P—, and called for some liquor. Col. B. the landlord, a pious, conscientious man, prepared the liquor and carried it to the gentlemen. On presenting it to one of them, he perceived he had already drank too much, and was intoxicated. This sentence of Scripture, 'Cursed be he that putteth the cup to his neighbor's mouth,' rushed with great force upon the mind of Col. B., and he requested the stranger to hand him the glass again. The man complied, supposing that the landlord had discovered some dirt in the liquor, or had not properly prepared it. After receiving the glass, Col. B. remarked, "Sir, you have drank too much already," and threw the liquor on the ground.—

The gentleman addressed, immediately rode away, and was soon followed by his companion. About a year, or a year and a half after the above occurrence, a traveller called at Col. B.'s, early one afternoon, and declared his intention of spending the remainder of the day and night with him. During the evening, the stranger conversed with frankness and interest upon religious subjects—entered with deep feeling upon the causes and effects of intemperance, and manifested a spirit deeply imbibed with the Holy Ghost. In the morning, after breakfast, the stranger called for his bill, and handed Col. B. a three dollar note in payment. When Col. B. handed the stranger his change for the note, he refused it, saying, "Do you not recollect two men calling at the door for liquor?" "Yes." "You refused to let one have any, because he was intoxicated?" "Yes." "I am that man. You have saved me from being a confirmed drunkard, and I hope you have been the means of saving my soul." The traveller then went on his way, and Col. B. saw him no more. *Rochester Observer.*

*Temperance in Williamstown, Mass.*—At the last monthly meeting of the Williamstown Temperance Society, it was voted that every family in Williamstown should be supplied with a copy of Dickinson's "Appeal to the Temperate." There are in this town, seven stores and four taverns.—At five of these stores no ardent spirits of any kind are kept, either to sell or to give to their customers; and at the other two it is sold only in cases of sickness, or for external application.—One of the taverns also has no distilled liquors.

Three years ago there was probably more than \$3,000 expended annually for the purchase of foreign liquors; but the whole amount expended the last year does not, we presume, exceed \$500, and a large proportion of this has been procured by the consumers, in adjacent towns. At one distillery, where the owners formerly distilled 1,000 barrels of cider annually, nothing has been done the past year; and at two smaller establishments, the quantity has been considerably less than formerly. From these facts it plainly appears that the cause of temperance is still onward amongst us; and though more is still used than is necessary or expedient, we confidently anticipate the arrival of the day when every moral man will say that "a gallon of rum is four quarts more than is necessary" for Williamstown.—*Advocate.*

*What it costs.*—A farmer, in Connecticut, who has occupied the same farm, on lease, for about thirty years past, was lately complaining that he had been able to lay up nothing, from his thirty years labor. A neighboring store-keeper offered to explain to him the reason; and proceeded as follows:—"During the thirty years that you have been on that farm, I have been trading in this store; and the distilled spirits I have sold you, with the interests of the money, would have made you the owner of the farm you hire." On examination of the books of the store-keeper, his assertion was found correct. The farm was worth about five thousand dollars.—*Nat. Phil.*

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 8, 1830.

## ELECTION WEEK.

Our Legislature has assembled during the past week, and despatched most of the forms preparatory to the business of the session.

The Rev. Mr. Boardman preached, by appointment, the Election sermon, in the North Church, on Wednesday, the 5th, from Exod. xviii. 13—26.

On the afternoon of Thursday, our citizens were presented with one of the most pleasing spectacles that can be spread out to the eye of the friend of piety, and the lover of morals—the procession and assemblage of the Sabbath School children of this city. The children, to the number of 760, were assembled in accordance with the notice, and in little troops, led severally by their teachers, marched in procession across the public common to the North Church. An address was then delivered before them by the Rev. Mr. Bayard, agent of the A. S. Union, from 1 Chron. xxviii. 9. “And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.” Admirably adapted to his hearers, and very artfully devised to attract and keep their attention.

If, thought we, Preserved Fish, the chairman of the meeting in New York which denounced Sabbath Schools, Bible and Missionary Societies, had stood upon our side-walk this day, or some of the free inquirers of that city, or any other of the worthy constituents of Senator Johnson, how must they have shuddered in view of this nursery of fanaticism, sedition and power. And during the excellent address of the agent to these children, with what patriotic concern for the welfare of their country, with what a shock to their republican virtue, must they have listened as he poured into their tender minds those precepts of piety and truth, of which they stand so much in dread. How deep rooted this terrible machinery of “church and state!”

At evening of the same day the annual meeting of the Connecticut Union was held in the Centre Church. From the report, which was read by Professor Goodrich, it appears that the cause of Sabbath Schools is gaining interest in the State. Ministers and churches are beginning to feel more deeply their importance. There are now about 30,000 children and youth brought under their benign influence, and about 400 teachers and pupils connected with these nurseries of piety, who have experienced the sanctifying power of the word of God, which is taught in them, from Sabbath to Sabbath.

Addresses were made at the meeting by the Rev. Mr. Boardman, Mr. Gilman of Norwich, Mr. Whittlesey, and Mr. Bayard, the agent of the A. S. Union. A resolution was passed, authorising the managers to employ two or more missionaries to promote the interest of Sabbath Schools throughout the State.

## REMOVAL OF THE INDIANS.

It will be perceived by our readers, from the following extract from the journal of Congress, that the Senate of the United States, have passed the bill for the removal of the Indians by a vote of 27 to 20.

Though it is gratifying to see even a large minority ranked on the side of humanity, we view this triumph of cruelty and injustice in the halls of our national council with a degree of dejection and sorrow for which we have not language. We did not believe the thing would have come to this. Many were sanguine in anticipating such a result; but for ourselves, we did not believe, after our countrymen were possessed of the facts, and the subject came to be canvassed aloud in Congress, that the advocates of this monstrous policy would dare to stand by the side of it and father it;—that they would persist, when they found out what they were about, to incur the scorn of the world, and entitle themselves to the just retort and taunts of its most confirmed tyrants. We did not think, when the doctrines of this policy were pronounced audibly in the ears of our nation, that it could be made to tolerate them, or that it would, in the might of its power, go deliberately to the work of crushing the liberties of a feeble and harmless race of men. Smooth it over as you will with fine phrases of good will, sympathy and pity, all our late treatment of the Indians has been ruled by a policy, for a *christian* land, most monstrous and cruel;—it was begotten in avarice and has been carried on through deceit and violence.—This bill only provides for their removal, but the spirit with which the amendments were resisted, offered by Messrs. Frelinghuysen and Sprague, shows plainly that the conduct of the states who have oppressed them, is to be countenanced in Congress. Who they are that are thus voted and debated out of their most sacred rights, our readers may learn from the testimonies of the missionaries who have long dwelt with them, published in this paper, and in our last. Where have we, after this, any pledge for the integrity of our nation—or any security for the rights of those who are feeble and friendless? Is it in the solemnity of treaties, and the good faith of guaranties? Here are no less than *sixteen* of them violated at a vote in the face of the world. One of the sections of this bill guaranties for ever to the Indians the protection of the promised lands: it is not worth a straw! the land will be taken whenever it is wanted. Is there any security in the civilization and refinement of those with whom we have intercourse?—here is a nation that has stepped out from the deep darkness which enveloped their race, and, with an energy unknown in their history, set about the work of self-elevation, crushed at once in all its hopes;—at the very time, too, when it should have been met by the civilized world with an extended hand and a cheering voice; when it had begun, by an unexpected effort at self-preservation, to answer the hopes of philanthropists and patriots, and yield a harvest to the prayers and labours of christians.

The New York Advertiser has the following remarks on the subject:

The mild terms in which the Committee on Indian Affairs thought it prudent, indeed necessary, to couch



their meaning, will not blind the eyes of the country, any more than it did those of the Senators. The intention is but too well understood; there is the same appearance of determined injustice and oppression, with the same professions of humanity, which have marked the plan in its progress. No one can doubt that if this project be finally carried into effect, we shall acquire the character of hypocrites, as well as that of oppressors of the feeble and inoffensive. The few individuals who will be regarded as having held the vote in their own hands, and turned the scale on the wrong side, will not, we trust, soon be forgotten. If any evidence could be needed, to prove the true design of the bill, in placing the Indians out of the reach of protection, and without security, it would be abundantly furnished by the fact that the amendments offered by Mr. Frelinghuysen were rejected. Those amendments were only designed to give that security which the framers of the bill appear to have thought it best only to pretend to promise.

We add an extract of a letter, dated Washington, April 26th.

"I enclose you the bill concerning the Indians, with Mr. Frelinghuysen's amendment, and the ayes and nays on the first proviso. You will perceive that of the votes north of Mason and Dixon's line against these 'poor devils,' (as Mr. Forsyth repeatedly called them, in debating the question,) there were from New York two, New Jersey one, and New Hampshire one. I regret that one of the New England Senators could be so lost to his duties as a Senator, and so regardless of the feelings and sympathies of the people of the east, as to violate our faith, and strike this fatal blow upon this defenceless and unfortunate race. I consider their fate as sealed. They are destined to become extinct. As long as they occupy a single section of land which tempts the cupidity of any white man, means will be devised to wrest it from them.

"We pledge ourselves to guaranty them a title beyond the Mississippi; and what is our guaranty? The rights of the Cherokees have been guarantied to them by a succession of solemn treaties. Now, these treaties are all void, because they conflict with 'state sovereignty.' And when we shall want the country thus 'guarantied,' we shall find some other pretext, equally ridiculous, to take it. I reflect with solemn awe upon our treatment of these remnants of this noble race. These 'savages' have had no one to tell their tale. In our numerous wondrous conflicts with them, from our first settlement of the country, they have had no Tacitus, no historian, to rehearse their wrongs; it has been all *ex parte*—all a one sided affair. The account is fairly and impartially registered in heaven, and I fear the balance is sadly against us."

#### IN SENATE.

Saturday, April 24.—The bill to provide for an exchange of lands with the Indians residing in any of the states or territories, and for their removal west of the river Mississippi, was resumed in committee of the whole.

The question on Mr. Frelinghuysen's amendment was divided, and first taken on adding to the bill the following proviso: *Provided always*, That until the said tribes or nations shall choose to remove, as by this act is contemplated, they shall be protected in their present possessions, and in the enjoyment of all their rights of territory and government, as heretofore exercised and enjoyed, from all interruptions and encroachments.

The proviso was rejected by a vote of 27 to 20.

The question was then taken on the other proviso, which is as follows: *And provided also*, That before any removal shall take place of any of the said tribes or nations, and before any exchange or exchanges of land be made as aforesaid, that the rights of any such tribes or nations in the premises, shall be stipulated

for, secured, and guarantied by treaty or treaties, as heretofore made.

This was also rejected, 19 to 28.

Mr. Sprague then moved to add a proviso in the following words: *Provided always*, That until the said tribes or nations shall choose to remove, as is by this act contemplated, they shall be protected in their present possessions, and in the enjoyment of all their rights of territory and government, as promised or guarantied to them by treaties with the United States, according to the true intent and meaning of such treaties.

The amendment was negatived by yeas and nays, 20 to 27, the vote being the same as on the first proviso.

Mr. Frelinghuysen next offered the following proviso: *Provided always*, That nothing herein contained shall be so construed as to authorize the departure from, or non-observance of, any treaty, compact, agreement or stipulation heretofore entered into and now subsisting between the United States and the Cherokee Indians.

This amendment was rejected by yeas and nays, by the same vote as the preceding.

On motion by Mr. White, the blank in the eighth section was filled with 500,000 dollars, and the bill reported to the Senate with the amendments, which, having been concurred in,

Mr. Frelinghuysen moved further to amend the bill, by adding the following proviso, which was rejected:

*Provided*, That before any exchange or removal shall take place, the President of the United States shall nominate, and, by and with the advice and consent of the Senate, appoint three suitable persons, and by them cause the country to which it is proposed to remove the Indians to be fully explored, and a report made to the President, and by him to Congress, of the extent of good and arable lands that can be obtained, and of the proportion of wood land in such country, and of its adaptation to the objects of this bill, and to the wants and habits of the Indian nations.

The bill was then ordered to be engrossed for a third reading, by yeas and nays, 28 to 19.

#### PROPOSED RESIDENCE OF THE INDIANS.

The whole country west of Missouri and Arkansas, (including the forty miles severed from the latter,) is already parcelled out to the different tribes who now occupy it. The Cherokees and Creeks are already murmuring on account of their restricted limits, and complain that the government has assigned to both the same tract of country. The productions of the habitable parts of the country, under the careless culture of the Indians, will be found not more than sufficient to supply the wants of its present population. If the proposition respecting the formation of an Indian colony, contained in the Secretary of War, should be adopted by the government, we will have, according to the Secretary's calculation, seventy-five thousand at one litter, in addition to those already in the country. Will he tell us, where he will put them? and how he will subsist them under existing circumstances? I believe his plan rational and practicable, if the Texas country belonged to the government; but otherwise, the restricted limits in which he would have to plant his colony, would render it a perfect Indian slaughter-house.—*Arkansas Gaz.*

## TESTIMONY RESPECTING THE INDIANS.

(Concluded from page 777.)

## TESTIMONY OF MR. WORCESTER RESPECTING THE CHEROKEES.

The following letter, dated New-Echota, Cherokee Nation, March 15, 1830, was addressed by the Rev. Samuel A. Worcester, to Mr. Goodey, a Cherokee, residing during the present session of Congress, in Washington city.

It may not be amiss to state, briefly, what opportunities I have enjoyed of forming a judgment respecting the state of the Cherokee people. It was four years last October, since I came to the nation, during which time I have made it my home, having resided two years at Brainerd, and the remainder of the time at this place. Though I have not spent very much of the time in travelling, yet I have visited almost every part of the nation, except a section on the North-east. Two annual sessions of the General Council have passed while I have been residing at the seat of government, at which times a great number of the people of all classes and from all parts are to be seen.

The statistical information which has been published respecting this nation I hope you have on hand, or will receive from some other source; it goes far towards giving a correct view of the state of the people. I have only to say, that, judging from what I see around me, I believe that a similar enumeration made the present year would show, by the comparison, a rapid improvement since the census was taken.

The printed constitution and laws of your nation, also, you doubtless have. They show your progress in civil polity. As far as my knowledge extends they are executed with a good degree of efficiency, and their execution meets with not the least hindrance from any thing like a spirit of insubordination among the people. Oaths are constantly administered in the courts of justice, and I believe I have never heard of an instance of perjury.

It has been well observed by others, that the progress of a people in civilization is to be determined by comparing the present with the past. I can only compare what I see with what I am told has been.

The present principal chief is about forty years of age. When he was a boy, his father procured him a good suit of clothes, in the fashion of the sons of civilized people; but he was so ridiculed by his mates as a *white* boy, that he took off his new suit and refused to wear it. The editor of the Cherokee Phoenix is twenty-seven years old. He well remembers that he felt awkward and ashamed of his singularity, when he began to wear the dress of a *white* boy. *Now* every boy is proud of a civilized suit, and those feel awkward and ashamed of their singularity who are destitute of it. At the last session of the General Council, I scarcely recollect having seen any members who were not clothed in the same manner as the *white* inhabitants of the neighboring states; and those very few (I am informed that the precise number was four) who were partially clothed in Indian style were, never-

theless, very decently attired. The dress of civilized people is general throughout the nation. I have seen, I believe, only one Cherokee woman, and she an aged woman, away from her home, who was not clothed in at least a decent gown. At home only one, a very aged woman who appeared willing to be seen in original native dress; three or four, only, who had at their own houses dressed themselves in Indian style, but hid themselves with shame at the approach of a stranger. I am thus particular, because particularity gives more accurate ideas than general statements. Among the elderly men there is yet a considerable portion, I dare not say whether a majority or a minority, who retain the Indian dress in part. The younger men almost all dress like the *whites* around them, except that the greater number wear a turban instead of a hat, and in cold weather a blanket frequently serves for a cloak. Cloaks, however, are becoming common. There yet remains room for improvement in dress, but that improvement is making with surprising rapidity.

The arts of spinning and weaving, the Cherokee women, generally, put in practice. Most of their garments are of their own spinning and weaving, from cotton, the produce of their own fields; though considerable northern domestic, and much calico, is worn, nor is silk uncommon. Numbers of the men wear imported cloths, broadcloths, &c. and many wear mixed cotton and wool, the manufacture of their wives; but the greater part are clothed principally in cotton. Except in the arts of spinning and weaving, but little progress has been made in manufactures. A few Cherokees, however, are mechanics.

Agriculture is the principal employment and support of the people. It is the *dependence of almost every family*. As to the wandering part of the people, who live by the chase, if they are to be found in the nation, *I certainly have not found them, nor even heard of them, except from the floor of Congress, and other distant sources of information*. I do not know of a single family who depend, in any considerable degree, on game for a support. It is true that deer and turkeys are frequently killed, but not in sufficient numbers to form any dependence as the means of subsistence. The land is cultivated with very different degrees of industry; but I believe that few fail of an adequate supply of food. The ground is uniformly cultivated by means of the plough, and not, as formerly, by the hoe only.

The houses of the Cherokees are of all sorts; from an elegant painted or brick mansion, down to a very mean log cabin. If we speak, however, of the mass of the people, they live in comfortable log houses, generally one story high, but frequently two; sometimes of hewn logs, and sometimes unhewn; commonly with a wooden chimney, and a floor of puncheons, or what a New-England man would call slabs. Their houses are not *generally* well furnished; many have scarcely any furniture, though a few are furnished even elegantly, and many decently. Improvement in the furniture of their houses appears to follow after improvement in dress, but at present is making rapid progress.



As to education, the number who can read and write English is considerable, though but a moderate proportion of the whole population. Among such, the degree of improvement and intelligence is various. The Cherokee language, as far as I can judge, is read and written by a large majority of those between childhood and middle age. Only a few who are much beyond middle age have learned.

In regard to the progress of religion, I cannot, I suppose, do better than to state, as nearly as I am able, the number of members in the churches of the several denominations. The whole number of native members of the Presbyterian churches is not far from 180. In the churches of the United Brethren are about 54. In the Baptist churches I do not know the number; probably as many as 50. The Methodists, I believe, reckon in society, more than 800,\* of whom I suppose the greater part are natives. Many of the heathenish customs of the people have gone entirely, or almost entirely, into disuse, and others are fast following their steps. I believe the greater part of the people acknowledge the Christian religion to be the true religion, although many who make this acknowledgement know very little of that religion, and many others do not feel its power. Through the blessing of our God, however, religion is steadily gaining ground.

But, it will be asked, is the improvement which has been described, general among the people, and are the full-blooded Indians civilized, or only the half-breeds? I answer that, in the description which I have given, I have spoken of the mass of the people, without distinction. If it be asked, however, what class are most advanced—I answer, as a general thing—those of mixed blood. They have taken the lead, although some of full blood are as refined as any. But, though those of mixed blood are generally in the van, as might naturally be expected, yet the whole mass of the people is on the march.

There is one other subject, on which I think it due to justice to give my testimony, whatever it may be worth. Whether the Cherokees are wise in desiring to remain here, or not, I express no opinion. But it is certainly just, that it should be known whether or not they do, as a body, wish to remain. It is not possible for a person to dwell among them without hearing much on the subject. I have heard much. It is said, abroad, that the common people would gladly remove, but are deterred by the chiefs, and a few other influential men. It is not so. I say, with the utmost assurance, it is not so. *Nothing is plainer, than that it is the earnest wish of the whole body of the people to remain where they are. They are not overawed by the chiefs. Individuals may be overawed by popular opinion, but not by the chiefs. On the other hand, if there were a chief in favor of removal, he would be overawed by the people. He would know that he could not open his mouth in favor of such a proposition, but on pain, not*

only of the failure of his re-election, but of popular odium and scorn. The whole tide of national feeling sets, in one strong and unbroken current, against a removal to the West.

#### TESTIMONY OF JOHN L. ALLEN RESPECTING THE CHICKASAWS.

The following is an abridgment of a letter from John L. Allen, sub-agent for the Chickasaws, dated 7th February, 1830.

The Chickasaws have a plenty of horses of a superior quality. They have large herds of cattle, swine, sheep, and goats, and poultry of every description that are in use generally, in that section of country. Cotton, beef, and pork, are the principal articles for exportation. There will be cotton exported from the nation this year, probably to the amount of 1,000 bales. The proceeds from the sales of cotton, horses, beef, cattle, hogs, &c. is generally applied to the purchase of necessities and luxuries of life; to wit: slaves, sugar, and coffee, as well as dry goods of various descriptions. The time has come when they no longer depend on the rifle for support, but it is used more for their recreation and amusement, than for the means of sustenance. Every family cultivates the earth more or less. Much to the honor of the Chickasaws, for the last eight years, the practice of men, requiring the women to perform all the labor in the fields, is much changed; the men now, (with a few exceptions) cultivate the earth themselves, while the female part of the family is engaged in their household affairs. They spin, weave, make their own clothing, milk cows, make butter, cheese, &c. They keep themselves decent and clean, and, in many instances, particular attention is paid to fashions that are in use by the whites.

Many of the Chickasaws profess Christianity. I attended a camp meeting in November last. Divine worship was performed alternately by white and red men, in the English and Indian languages; and, for the first time, I saw the sacrament taken by the Indians. Every thing was conducted with the utmost good order and decorum.

As a nation, the men are brave and honest. The women, (the half-breeds in particular) are beautiful and virtuous; and, I am of the opinion that there has been greater advancements in civilization, in the last eight years, than there was in twenty previous.

They, (the principal chiefs) stated that if the laws were extended over them, they had no belief that they would be placed upon an equal footing with the whites; and, if they were made so by law, all the officers of the law would be composed of white men; and, as they were unskilled in law suits, and the whites would be partial to each other, they had no belief that they would be able to withstand the encroachments of the whites upon them; and if they did attempt it, that in a few years they would not have a vestige of property left, consequently they would exchange their country for any they could get, rather than, as they conceive, lose their native freedom.

\* The whole number of professors of religion in the nation is, therefore 1084, or nearly one-tenth part of the whole population, a proportion equal to that of the most favored sections of our own country.

## SUMMARY.

On looking back, says the Journal of Humanity, we find that since the first of January we have reported 381 new Societies. Our list of additions to the number of temperate men has received during the same time an increase of nearly 35,000. This is at the rate of about 1,500 Societies and 140,000 names a year. Yet our list is very imperfect.

*Attempt to Murder, at Jerusalem.*—Sir P. Malcolm has received a letter from the Rev. Mr. Wolff, requesting a vessel to bring him away from Cyprus, whither he had escaped from the Jews at Jerusalem, who attempted to poison him and Lady Georgiana Wolff. Her Ladyship is dangerously ill. The Wasp sloop, has, we hear, been sent to their assistance.

*Something New.*—All that we know of the following is, that we find it in the Woodstock Observer of this week. If their "social intercourse" is conducted with all the reverence for God, and regard for their neighbors, to which the title of the Society lays claim, their manner of spending "Sunday evening" cannot fail to be very appropriate and useful.—*Vt. Chronicle.*

The Society for the *Suppression of Slander and Profane Swearing*, will meet for social intercourse next Sunday evening, at 5 o'clock, P. M. at School-house in District No. 3. N. H. THOMAS, Sec'y.

It appears by a recent census of Sicily, that it contains 1,730,000 inhabitants, 300,000 of whom are ecclesiastics, or living on ecclesiastical revenues; there are in the island 1,117 convents, containing 30,000 monks and 30,000 nuns.

*Business for the Coroner.*—Thomas Hamilton, Coroner, in a communication published in the York (U. C.) Guardian, says:

I have now been upwards of fourteen years in the office of Coroner, during which time about 300 cases have come under my view—some by the visitation of Almighty God, others accidental deaths—some suicides, murders, and lamentable indeed to tell, about one hundred and fifty-five of this number has been through Intemperance!

Who are the manufacturers of distilled spirit? *The temperate.* Who are the importers of distilled spirit? *The temperate.* Who are the wholesale dealers in distilled spirit? *The temperate.* Who are the retailers of distilled spirit? *The temperate.* From among whom do the intemperate arise? *The temperate.* By whom are all the drunkards made? *The temperate.*

*Kimball's Address.*

The sermons of Dr. Beecher on intemperance, were read lately in the pulpits of Hopewell and Mount Horeb Churches, near Lexington, Ky., and about thirty persons in each church came forward afterwards and signed the constitution of a Temperance Society.

*Female Petitions.*—From our late London papers we perceive that female petitions to the Legislature are not confined to the United States. On the first of February, the females of the congregation of Protestant Dissenters meeting in Eagle street, London, unanimously agreed upon a petition to Parliament, for the abolition of the horrid practice of burning widows in India.—*N. Y. Obs.*

*An Example for Females.*—The editor of the Charleston Observer states that there is an Association of Ladies in that city, who during the four years, preceding the last, had collected and appropriated, in aiding pious young men in their education for the ministry, more than \$2000. "Several young men have already been educated under their patronage, and are laboring with acceptance and success in the vineyard of Christ; and we have understood that they have raised nearly or quite the amount requisite for endowing a scholarship in the Theological Seminary of this Synod."—*S. R. Telegraph.*

The Grand Jury of the Circuit Court for Pike County, Alabama, at a late term, presented Major Philip Wager, of the army, for an alleged infraction of the rights of the citizens of Alabama; he having issued a proclamation, by order of the Secretary of War, directing all white persons not having permits, or Indian wives, to leave the territory of the Creek Indians within fifteen days. The Grand Jury pronounce the Major and his men guilty of a violation of the laws of Alabama; that State, at the

last session of the legislature, having extended its jurisdiction over the said territory.

A letter from a member of the Theological Seminary, in Princeton, N. J. states that a Society has recently been formed, composed of members of that institution, called "the Society of inquiry," in respect to the condition of the slaves and free blacks; and that a school to educate free blacks in medicine and divinity, is about to be established by the American Colonization Society.

*Sign of a cold water man.*—A few evenings since, a member of the Temperance Society in W., passing along the street of a village near Boston, came in contact with a number of boys who were cursing and swearing most *intemperately*: on reproving them for their profanity, one of these exclaimed, "I guess you belong to the cold water society."

## ECCLESIASTICAL RECORD.

The Presbytery of Elizabethtown, at their semi-annual meeting at Mendham, ordained Mr Sylvester Cook to the work of the Gospel ministry, as an evangelist.

On Wednesday, March 31st, the Rev. Dennis Platt was installed pastor of the First Church and Society in Canterbury, Conn. Sermon by the Rev. G. A. Calhoun, of North Coventry.

Installed, at Smithtown, Long Island, on the 21st ult. Rev. Ithamar Pillsbury, over the Presbyterian Church and congregation in that place.

The Presbytery also licensed Mr. James Harrison, Mr. Arthur Granger, and Mr. Isaac Todd, to preach the Gospel.

The Rev. Jonathan Silliman was installed pastor of the Presbyterian church and congregation in the county of New Kent, Va. on Saturday the 17th ult. Sermon by the Rev. Shepard K. Kollock.

At the same time and place, the Rev. Joseph E. Curtis was ordained as an evangelist by the East Hanover Presbytery.

## TRACT CAUSE IN CEYLON.

It has often been to us a painful reflection, that the American Tract Society has been able to do no more for the circulation of Tracts among the Heathen. The following extracts of a communication from the American missionaries in the island of Ceylon show that Tract operations are as important in connexion with missionary efforts in Pagan lands, as perhaps in any other circumstances whatever.

The efforts and success of the American Tract Society, says one of the Missionaries, have given to all the members of our mission much pleasure, and much occasion for gratitude; and I may add also of *hope*, as it regards some assistance for the people around us. We are in *great want of aid in publishing Tracts* for the Heathen, for Roman Catholics, for Mahometans, and for some nominally Protestant Christians. You will have learned, from our last communication, that we have published several Tracts for the Heathen, mostly original, as translations seem less adapted to the state of the people here, and our limited means have made it important for us to publish such as seemed most likely to do good, though at more expense of labor in the preparation. Our Tracts, though few, have cost us a good deal of time, being prepared with much care, and on that account, we think, better worth the expense of printing. We know of some instances in which they have been made useful.



Intercourse with the people around affords abundant proof that light is spreading, and that Heathenism is in proportion losing its hold on the mind. We have reason to believe that many are convinced of the folly of their superstitions, though from custom, regard to family connexions, fear of persecution, &c. they still continue to practice them; and that a favorable impression of the excellence of the Christian religion is widening and deepening. It is asserted, by many credible persons, that the contributions made to the temples, and to Bramins, have been for some time on the decrease; and we trust the way is preparing for the more or less general downfall of the strong holds of Satan. The favorable change which we trust is gradually taking place in the views of the people, must be ascribed, in a good degree, to the distribution of Tracts. Circumstances have come to our knowledge where a single Tract has excited so much interest in a village, as to be lent from house to house; and it has often proved exceedingly gratifying, after distributions made at the Heathen processions, to witness little groups, seated here and there on the ground, after their custom, attentively listening to the reading of a Religious Tract. We cannot but cherish the hope, that however the Heathens are fortified to resist Christianity, while such measures are employed, the Spirit of God may open the mind to conviction, and bring home divine truth with power in the heart.

Formerly it was with reluctance that Tracts were received by a few, while great numbers absolutely refused to take them. Now, it is often cheering to observe, that they are eagerly sought for and attentively read. But the interest thus excited must be kept up. The Tracts already distributed must be followed by others, or the good impressions made will, it is feared, be soon erased, and the advantage lost. The Tracts hitherto published have done little more than prepare the way for further efforts. A much greater variety is needed, adapted to the different classes of which the population is composed, whether Heathens, Mahometans, Catholics, or Protestants; each class requires a distinct series of Tracts, suited to their peculiar views, practices and prejudices.

The increase of the reading population in consequence of the mission schools, in which between 4000 and 5000 children are taught, among whom are nearly 1000 girls, calls for prompt and strenuous exertions, that the youthful mind, prepared to derive incalculable advantages from the privileges enjoyed, be not supplied with poison instead of food; and thus the objects of instruction be defeated. The rising generation requires a distinct series of Tracts, with which they must be supplied, or it may well be feared that the hopes of the benevolent in other lands, whose energies and whose prayers have been excited for the promotion of their best interests, will be disappointed, and that these youths will become established in Heathenism, and more determined enemies to Christianity than those unacquainted with it. We have had too much cause to lament that instances are not wanting to confirm these remarks, and to convince us of the

great necessity of supplying the rising generation, as they have the benefit of the schools, with such books and Tracts as may store the mind with real knowledge, and prove a safeguard against the baneful contamination of Heathenism.

Appended to this communication is a statement of extensive Tract distributions, made by members of the Mission, in towns in different directions; the readiness with which Tracts were received and read; and an appeal to the Committee for all the aid with which the Society's means will enable them to afford.

English translations of two Tamul Tracts; viz. "A Friendly Epistle to Roman Catholic Priests," and an "Account of the sufferings of Polycarp," have also been received, that, being approved by the Publishing Committee, donations from the Society may be appropriated to their circulation.—*Amer. Tract Mag.*

#### WINCHESTER TRACT SOCIETY— ANECDOTE.

The following anecdote, was related by Mr. Davis at the annual meeting of the Winchester, (Va.) Tract Society held in the Episcopal Church in that village, on the 7th inst. From their report, in the last number of the Winchester Republican, it would seem that this is one of the most active and efficient auxiliaries of the American Tract Society. During the last year they have circulated 233,374 pages of Tracts, exclusive of 1,000 Christian Almanacs and other pamphlets, and more than 1,000 bound volumes, including 200 Testaments, 250 copies of Doddridge's Rise and Progress, 125 copies of Baxter's Saint's Rest, 234 copies of Beecher on Intemperance, &c.

Speaking of the Dairyman's Daughter, permit me here, sir, to relate an anecdote of which I was an eye witness during an excursion some months since to New-York. It is known to you, sir, that the active and benevolent managers of the parent society have taken measures to keep a constant supply of Tracts on board of numerous packets and steam-boats which ply on the waters of the great thoroughfare between the middle and the northern and eastern States. On the occasion to which I allude I was passing in a steam-boat up the Delaware. The day was inclement and the passengers sought shelter in the cabin below. A number of Tracts were lying on the tables, and among them, some copies of the Dairyman's Daughter. The passengers, actuated by various feelings, took them up, and began to read. To me the story was familiar. I had read it repeatedly; and I confess I never can read it—call it weakness if you will—but I never can read it without its awakening my warmest sympathies, and causing a delicious throbbing in every fibre of my heart. I therefore watched its effect upon others. Several had perhaps never seen it before, and they perused it with intense eagerness. I need not attempt to describe their emotions. Before they were aware of it, tears filled their eyes, and trickled down their cheeks. I saw that some strove to conceal their feelings; and observing that other eyes were upon them, they affected to seem indifferent, but they could not throw by the book. Yes, one did throw it by; and (forgive him Heaven!) he did it with a sneer! But his heart smote him. The Holy Spirit whom he had grieved, interposed, and, for a moment, he stood petrified. Then, regardless of the storm without, he rushed to the cabin stairs, and as he ascended he dropt into the Tract box—a dollar. His conduct was observed by all the passengers, and all acknowledged that the hand of God was there.

## Revivals of Religion.

### REVIVALS WITHIN THE PRESBYTERY OF TROY.

*Extract from the Report of the state of Religion.*

During the past year God has smiled on several of our churches, and manifested that he is still willing to hear prayer, and bless the preaching of the Gospel. In Troy, a work of grace commenced early in the fall which has spread a degree of solemnity and good attention on the means of grace over the city, and as many as fifty or sixty have, it is hoped, passed from death unto life. The seriousness still continues. At Glens Falls during the past summer the Lord was pleased to revive his work, and twelve or fourteen are the hopeful subjects of renewing grace. A four day's meeting was held in East Granville, which was attended by several members of the Presbytery and some other ministers, and was followed by the happiest results. A revival commenced in that congregation which appears to be the means in the hand of God of carrying the good work into the neighboring churches. About fifty in the different churches in Granville, have expressed a hope in the mercy of God that their hearts have been renewed and their sins forgiven. In Hebron a good work was begun by the Spirit of our God, about the middle of November. It has been rapid in its progress and glorious in its results; fifty-six subjects of the work, have professed their faith in Christ, and more than one hundred hope that they have become the heirs of eternal life. In Whitehall we are happy to learn that the Holy Spirit is beginning to manifest his power in the conversion of sinners. About thirty, it is believed, have recently been born into the kingdom; and the solemnity is increasing.

*From the Western Recorder.*

Fifteen persons were added to the second presbyterian church of this village, (Utica) last Sabbath week, on profession of their faith; and on the same day, seven were added to the baptist church, under the pastoral care of Rev. Mr. Hague. These are a few of the scattered fruits that have appeared in this village the winter past. The Lord has been evidently present in several of the congregations; and yet there has been nothing like the appearance of a general revival. Every week, for some months past, has borne testimony that the Lord, by his spirit, has been ready to pour out a blessing upon us; but alas, Christians have not been ready to receive it. "A little more sleep, a little more slumber, a little more folding of the hands to sleep."

What we have said of this village, is applicable to several places around us; and if we mistake not, there are at this moment immeasurable responsibilities resting upon Christians, individually as well as collectively, in this whole country. Brethren, let us think of this, and be up and doing while the day lasts.

*Hartwick, Otsego, Co.*—A clerical friend informs us, that a powerful work has been in progress in the presbyterian congregation at

this place, since about the first of January.—The number of hopeful subjects, he supposes, may at present amount to sixty. Thirty of these have been received into communion.—The congregation is at present under the care of Rev. Mr. Wilcox.—*id.*

The good work in Rome, in Floyd, and at York mills, has become interesting—particularly so. At Western its progress is still onward.—*id.*

*Owasco, Cayuga Co.*—We mentioned some time ago, the existence of a powerful revival at this place. A recent number of the Journal gives more of the particulars of the work.—The state of religion in that church had been very low; and for thirteen years previous, nothing like a revival of religion had appeared.—"There was a number of professors in the church; and in the judgment of charity, some real Christians; but as to close walking with God, there was little of it. There were, however, a few who mourned for the desolations of Zion, and were tremblingly alive to the lamentable state of the church and society." The pastor had many yearnings of soul over the youth who were growing up in impenitence. In the autumn of 1828, a meeting was called, to inquire into the feelings of the church in reference to a revival. Much unanimity prevailed. No root of bitterness existed. The members were at peace with each other.—Some feeling was manifested; and the occasion was succeeded by a season of fasting and prayer, which appeared to be blessed as the precursor of better times. One of the Auburn students, during the vacation at the seminary, assisted the pastor. The society was districted, and the brethren visited from house to house. This brought the people to the little meetings, till the places were too straight for them. "On some evenings they took out the sashes of the windows, to give an opportunity for people to hear." Feeling became apparent; conviction ensued; conversion followed in many instances; and the work thus increasing, soon became powerful. The work, though short, was precious in its character. Within three months, seventy-eight were added to the church. During the spring and summer following, fifteen were added, making the number in all, ninety-three. About ten or twelve others give evidence of having passed from death to life. Scattered cases of conversion had been witnessed till recently. At the time of writing, there had been some new cases of conversion; and it was hoped that the work had received "a new impulse." The denomination is that of Dutch reformed.—*id.*

*Exeter, N. H.* is favored with a precious season of religious revival. It is believed the hopeful converts in the whole town may be considered as not far from one hundred. Rev. Mr. Brown has baptized fourteen; five others are accepted as candidates, and others have probably come forward since. April 18, twenty-six were reported to have been propounded for admission into the first Congregational Church. The work continues to progress.



## Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

From the Philadelphia Recorder.

*"Speak to the Children of Israel that they go forward."*

During my usual visits to our markets, I have observed, for some time past, a youth of neat appearance, busily engaged in giving to the country people of the market wagons, something for them to read. Supposing it to be a lottery scheme, or something of a similar character, I turned with disgust from the sight; but meeting frequently with the youth, I concluded at last to speak with him on the impropriety of his conduct, but conceive, Mr. Editor, my surprise, having requested a countrywoman to let me look at what had been given her, to find it to be, not a play bill, nor a lottery scheme, but the peerless, the almost inestimable Dairyman's Daughter. "Yes," said the countrywoman, "and the dear, good gentleman, has been giving one of these nice little books every week, and then there is such good reading in them all." Observing the tract to be stamped on one of the corners, I was gratified to find it to be that whose interesting anniversary I had attended in October last, the Youth's Tract Society of Philadelphia. Accosting the youth, and inquiring concerning the length of time during which the Society had been engaged among the country people, I received the following, to me, at least, truly interesting statement:—"That impressed with the important duty of spreading abroad the knowledge of a Saviour's love, the Society, on the first of November last, had resolved to give a tract weekly to every wagon standing between Vine and Pine streets. And that these efforts, as always in the cause of God, producing greater effort still, and feeling more deeply sensible of the spiritual destitution of those among whom they were laboring, they had resolved, on the first of February, to supply all the wagons above Eighth street, amounting to about 2,500 pages weekly. That in this labor of love they had every thing to encourage them; the tracts being generally received with gratitude, and read with attention; and the circulation extensive, far beyond what they could have conceived possible; the tracts crossing the country, in all directions, for twenty and thirty miles around the city, and passing through the hands of twenty different families."

### DEPRAVITY OF THE HEATHEN.

Few persons in christian lands understand the true source of the security and prosperity which they enjoy. It is only after they have taken up their abode among the heathen, that they become fully sensible of their deep obligations to christianity. A member of the American mission at Oodooville in Ceylon, writes to

her friend in this city under date of Sep. 19th, as follows:—*N. Y. Obs.*

We have more than three hundred boys and girls assembled every Sunday morning at Oodooville, to repeat Scripture lessons and receive religious instruction. With school, domestics, and constant calls from the people, I am in a bustle nearly all the time. Sometimes I say, "Well, I shall surely be crazy;" they are so perverse, or trying to deceive and get the advantage. You can have no idea of the shifts and turns, the lies that even a man who calls himself respectable will tell for a farthing; how wholly unworthy of confidence the word of the people generally is. I do not know a native, man, woman or child, except those who I hope are christians, but would I think, for a fanam, tell a lie *as soon as the truth*; and if they can lead our children to disobey us, or to sin in any way, they seem to delight in doing it. They are regularly instructed by their parents to lie and to deceive.

### PRAYING IN SECRET.

Little Mary W., whose religious experience is narrated in the Evangelical Guardian, was once asked, "Mary, do you like to pray in the family or in secret best?" Her reply was, "I love to pray with others; but I can say to God, when I am alone, what I cannot say when I am with others."

### A FABLE.

A shoe ornamented with superb buckles, said to a slipper that was placed near him, "my good friend, why have you not buckles?" "Of what use are they?" replied the slipper. "Is it possible you don't know the use of buckles? without them we should stick in the mire in the first bog we enter." "My dear friend," said the slipper, "I never go into bogs."

It is certainly wiser and better to avoid difficulties than to provide remedies for them. This is a lesson cunning people and fools can never understand.

### SONNET TO A LARK.

O thou sweet Lark, that in the heaven so high  
Twinklest thy wings and singest merrily,

I watch thee soaring with no mean delight,  
And when at last I turn mine aching eye

That lags, how far below thy lofty flight,  
Still silently receive thy melody.

O thou sweet Lark, that I had wings like thee!

Not for the joy it were in yon blue light  
Upward to plunge, and from thy heavenly height  
Gaze on the creeping multitude below,

But that I soon would wing my eager flight

To that loved place where Fancy even now  
Has fled, and Hope looks onward thro' a tear,  
Counting the weary hours that keep her here!

*Southey.*

## Poetry.

From Pollok's *Course of Time*.

## THE HYPOCRITE.

GREAT day of revelation! in the grave  
The hypocrite had left his mask, and stood  
In naked ugliness. He was a man  
Who stole the livery of the court of heaven,  
To serve the devil in; in virtue's guise,  
Devoured the widow's house and orphan's bread;  
In holy phrase, transacted villainies  
That common sinners durst not meddle with.  
At sacred feast, he sat among the saints,  
And with his guilty hands touched holiest things  
And none of sin lamented more, or sighed  
More deeply, or with graver countenance,  
Or longer prayer, wept o'er the dying man,  
Whose infant children, at the moment, he  
Planned how to rob. In sermon style he bought,  
And sold, and lied; and salutations made  
In Scripture terms. He prayed by quantity,  
And with his repetitions long and loud,  
All knees were weary. With one hand he put  
A penny in the urn of poverty,  
And with the other took a shilling out.  
On charitable lists,—those trumps which told  
The public ear, who had in secret done  
The poor a benefit, and half the alms  
They told of, took themselves to keep them sound-  
ing,—

He blazed his name, more pleased to have it there  
Than in the book of life. Seest thou the man!  
A serpent with an angel's voice! a grave  
With flowers bestrew'd! and yet few were deceived,  
His virtues being over-done, his face  
Too grave, his prayers too long, his charities  
Too pompously attended, and his speech  
Larded too frequently and out of time  
With serious phraseology,—were rents  
That in his garments opened in spite of him,  
Through which the well-accustomed eye could see  
The rottenness of his heart. None deeper blushed,  
As in the all-piercing light he stood, exposed,  
No longer herding with the holy ones.  
Yet still he tried to bring his countenance  
To sanctimonious seeming; but, meanwhile,  
The shame within, now visible to all,  
His purpose balked. The righteous smiled, and  
even

Despair itself some signs of laughter gave,  
As ineffectually he strove to wipe  
His brow, that inward guiltiness defiled.  
Detected wretch! of all the reprobate,  
None seemed maturer for the flames of hell,  
Where still his face, from ancient custom, wears  
A holy air which says to all that pass  
Him by, "I was a hypocrite on earth."

## A WORD IN SEASON.

When the Rev. Andrew Kinsman, late minister of the gospel, at Plymouth Dock, was once preaching in London, on the Lord's day, a heavy and unexpected shower of rain coming on, several Sabbath-breakers, passing by at that instant, fled into the

Tabernacle for shelter. Among these was a young man, who was personally acquainted with Mr. Kinsman, at Plymouth. Seeing him in the pulpit, he immediately resolved to wait the conclusion of the service, and inquire after the welfare of his relations. This he accordingly did; to whom Mr. Kinsman replied with his usual affability, "Your good aunt, and religious mother, are both lately gone to heaven; but which way are you going? What will your pious mother say, if she should miss her William there?" Though the sermon had not the least effect, this sentence struck him to the heart, and God made it the means of his conversion. He afterwards became a very valuable member of the church at Dock, and died an Israelite indeed.

*Good authority.*—Queen Mary and the celebrated Knox.—"You interpret the scriptures one way," said Mary to Knox. "and the Pope and Cardinals another—whom shall I believe, and who shall be judge?"—"You shall believe God," replied Knox, "who plainly speaketh in his word, and farther than the word teacheth you, you shall believe neither one nor the other. Neither the Pope, nor the Reformers;—neither the Papists nor the Protestants. The word of God is plain in itself; if there is any obscurity in one place, the Holy Ghost, who is never contrary to himself, explains it more clearly in other places, so that there can be no doubt but unto such as are obstinately ignorant."

☞ The Executive Committee of the Am. Temperance Society request Pastors of Churches, as extensively as may be, to inform them, through the medium of the delegates and others who attend the approaching Anniversaries and meetings of the Ecclesiastical Bodies during the present season, what proportion of the cases of Church discipline for the last twenty years, has been connected with intemperance? What has been the whole number of cases of discipline? and how many cases in which the subjects of them used no ardent spirits? Information on the above points would tend to throw light on the question, whether it is right for the members of Churches to continue to use ardent spirits, or to traffic in them; and on this account is desired by the Committee. J. EDWARDS, Clerk of the Com.

☞ Editors of newspapers friendly to the object are requested to insert the above.

*New Premium Offered.*—Fifty Dollars are offered for the Tract which shall be deemed best adapted to exert a religious influence upon young men in College. The manuscripts are to be addressed, free of expense, to Rev. S. H. Cox, D. D. or Rev. J. M. Matthews, D. D., New-York, by the first of September next. The several manuscripts will be examined by those gentlemen and the Rev. C. P. M'Ilvaine, of Brooklyn.

Letters received at the Office of the Religious Intelligencer during the week ending May 6th, 1830.

Jonas Mead; John Roy; Wm. Ray; D. & J. Ames; D. F. Robinson & Co.; S. H. P. Lee; James Wight; V. Robinson; D. C. Whittlesey; Miss H. Goodwin; H. Brown; Andrew Barry; Joseph Cowan; Jesse Smith; Lemuel Benham.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

## CONTENTS.—NO. 50.

Malacca	785	Interesting Statement	790	cord	796
The Aged Friend	786	The Statistics	791	Winchester Tract Society—	
Serious Errors	787	Election Week.—Removal of		Anecdote	797
The object of all these Societies	ib.	the Indians	792	Revivals of Religion	798
Lottery Gambling.—Lotteries	788	Testimony respecting the In-		"Speak to the Children of Is-	
Temperance.—A cause for		dians	794	rael that they go forward."	799
mourning	789	Summary.—Ecclesiastical Re-		Poetry—The Hypocrite	800